



Frequently Asked Questions on Manhaj : Part 12

Introduction

All Praise is due to Allaah, we praise Him, seek His aid and His Forgiveness. We seek refuge in Allaah from the evils of our souls and the evils of our actions. Whomsoever Allaah guides there is none to misguide and whomsoever Allaah misguides there is none to guide. I bear witness that there is none worthy of worship except Allaah, alone, without any partners and I bear witness that Muhammad is His servant and messenger.

This is a summarisation of some of the issues of manhaj that have been subject to contention in the current times. The detailed answers and proofs on all the issues addressed in this series can be found on the articles at Wwww.SalafiPublications.Com that are related to these matters. This series is aimed at quickly identifying the issues in a brief, yet concise manner, for the benefit of those who may be unaware of these affairs.

Question 16. Can you tell us more some more realities of the Gulf War and the effects of da'wah of the Qutubiyah, Surooriyyah, thereafter?

The first thing to note, as has been alluded to earlier is that the great contradiction of the Qutubites was brought to the forefront. They condemned the seeking of assistance of the Kuffaar in Saudi Arabia for repelling the Ba'thi Apostate, Saddaam Hussain, and claimed it was unlawful, in absolute terms, and that it only brings about harm and no benefit. But they declared it obligatory for the Muslims to unite with the Communists and Socialists in Yemen (Salman al-Awdah) and that the whole country, in reality is Islamic, and judges to the Sharee'ah in all affairs. And then they declared it obligatory to seek the assistance of the Rafidite Shites and Communists in conquering Kabul. And they declared the assistance of the Kuffar to be permissible for the Bosnian people. And they declared the assistance of the United Nations to be permissible for the Kurds in Northern Iraaq. And this showed the Mashaayikh that these people actually have an agenda and are toying with [or being toyed by] Machiavellian Machinations, and that they do not have consistent knowledge based positions.

Other contradictions included their enjoining of mentioning the good points of the Innovators (like Qutb, Bannaa and others) in order maintain justice, but then in their wicked assault and attacks against the Salafi Mashayikh who exposed them, and who were upon a sound Salafi aqeedah and manhaj (unlike Qutb and Bannaa, their true mentors and leaders), they failed to live up to their own principles, and failed to mention, along with their slanders and lies, the many virtues and excellencies of these Mashaayikh!

And there are other affairs, too numerous to mention (and whoever desires more, let him refer to the book “al-Qutubiyyah”), but in short, all of this indicated that the Qutubiyyah had a Machiavellian Manhaj, which was crooked, distorted, bent, and which was built upon lies and deceit.

The second of these effects was that the outright pure Khawaarij in all corners of the globe became affiliated with the likes of Safar and Salman. This was not surprising because the books and reference points of all neo-Kharijites are the books of Sayyid Qutb and Mawdudi, and the Qutubiyyah in Arabia, were actually preaching the doctrines of Sayyid Qutb, having been poisoned by them in the eighties, under the supervision of Sayyid Qutb’s brother, Mohammad Qutb.

Shaikh Rabee’ bin Haadee, when asked about the saying that Salman al-Awdah is the “Imaam of Qutubiyyah” said, “I personally do not say this, however he is not far from it. Do you not see how all of the Takfeeris and Khawaarij in all of the various parts of the world, without exception, consider him to be their Imaam? And opposite to this, they attack the Mashaayikh such as Ibn Baaz, al-Albaani and Ibn Uthaimeen? By Allaah, my daughter, this country would not even have known Sayyid Qutb and his innovations, and nor would the youth have had any knowledge of him and become attached to him and start to show love for Ahl ul-Bid’ah had it not been for the writings of Shaikh Salmaan may Allaah guide him, and his making Sayyid an Imaam. Shaikh Salmaan hears and sees, just like you do from those Takfeeris, outside of this country, and he knows that they consider him to be an Imaam, so why does he and Shaikh Safar, why do they not publicly announce in every single place that they are free of them (the Takfeeris) and from their ideas in their own books, cassettes, magazines and newspapers and on the Internet? So that our youth and our sons and our lands can be freed from their tribulation? We are still waiting from these two Shaikhs to recant from their previous errors, for which we have not heard any recantation. And we also await for them to free themselves from Ahl ul-Bid’ah, those who in every place, especially the Takfeeris...” (3rd July 2000, phone conversation with a Sister from the Emirates).

And reflect upon the saying of Yahyaa bin Sa’eed al-Qattaan who said, “When Sufyaan ath-Thawree came to Basrah he began to look into the affair of ar-Rabee’ bin Subaih and the people’s estimation of him. He asked them, ‘What is his madhhab?’ so they said, ‘His madhhab is but the Sunnah’. He then asked, ‘Who is his companionship?’ and they replied, ‘The people of Qadr’ so he replied, ‘In that case he is a Qadari’.” (Al-Ibaanah 2/453) – for the madhhab of the followers and associates gives evidence to the madhhab of the one being followed!

The third matter is that after the Gulf War many organisations sprung up which in the name of “social justice” (one of the slogans of Dhul-Khuwaisarah at-Tamimi, the Father of the Khawaarij) and “defence of human rights” began to prepare encyclopedias of the sins, iniquities, disobedience and faults of the rulers and those in authority in Saudi Arabia. Such organisations included MIRA, and CDLR (set up by al-Mis’ari, the Tahriri) and others. The activities of these groups, who were actually

operating from the lands of the Infidels created a more intense environment in which hatred and animosity (towards the scholars and rulers) increased and permeated into the society. Of course, we hate sin and disobedience and make disownment from the likes of these sins and hate their occurrence, regardless of whom they occur from, whether the ruler or ruled. And we also make our loyalty and disownment based upon Tawheed, Sunnah and Taqwaa, whether it is for the ruler or the one ruled over. But this does not necessitate that a person wail and shout, and scream and cry about the “corruption” and “tyranny” and so on, since there are avenues and ways – based upon the Share’eeah – in which reformation and correction is to be achieved, bearing in mind the welfare of the servants of Allaah, in all of that. This is the way of Ahl us-Sunnah and their Rabbaani Scholars, as opposed to the Rowdy Hooligans, who merely let off steam, rant, rave and shout and do not really achieve anything but the kindling of further tribulation that only falls back upon the innocent civilian Muslims and not those whom they are attempting to remove or replace.

And the activities of these organisations are actually outside of the teachings of the Sunnah, and were in fact, representative of the machinations of the Kharijite Renegades. And we do not believe that this is the route to “reformation” and “rectification” in the land, rather it only leads to further tribulations. What will they achieve? Rouse the sentiments of the common-folk so that they get up for a bloody revolution and confrontation with the authorities?! In order to remove them?! In order to correct them?! This is what these cowards are attempting to achieve. They fled on their heels, with the greatest of cowardice, and sought political asylum with the Infidels, sit and live comfortably in the lands of the Kuffaar, and then plan and plot the precursors to revolutions in the land of the Muslims! And where does the long-term benefit lie in the likes of these activities. Is it in the Muslim lands? Is it for the common Muslims themselves? Or to the Kuffaar who thrive on the instability of nation states, or who in fact promote the likes of these affairs, while they sharpen their fangs and claws, ready for their own intervention?

The fourth matter is that the effects of these destructive methodologies and the books of bid’ah and dalaalah soon became apparent, when some Saudis organised terrorist activity and arranged for bomb attacks in places like Khobar and Ulayyaa, disturbing the security and sanctity of the land. All of the major scholars, unanimously, condemned these attacks, and declared them to be from the way of the [Kharijite] Renegades (and whoever wishes to see the various fataawaa in this regard should refer to Kaifa Nu’aaliju Waaqi’unaa al-Aleem). The 4 Saudi youth behind the bombing in Ulayyaa admitted that they were the students of the Kharijite Renegade, Issaam Barqaawi Abu Muhammad al-Maqdisi, who performed takfir of the Saudi State in its entirety and also declared the Scholars to be Apostate, referring to them as the “Scholars of Iblees” and to Ibn Baaz as “the leader of the convoy”. The da’wah of the Qutubiyyah in general was to pave way for the likes of these activities and these types of destructive sentiments in the minds of people, which in the long term only serve to bring destruction upon the common-folk by civil unrest, strife, and the removal of safety and security in the land, and which in reality, do not assist in removing any rulers or replacing them. The general frameset of these individuals was brought about

by the sophistry of the likes of Safar al-Hawali and others, who during the Gulf War had preached to the youth that a “military occupation” of Saudi Arabia had occurred – whipping up frenzies and sentiments. And also by the activities of Salman al-Awdah, who argued in favour of open rejection against the Rulers – opposing thereby one of the Usool of the aqeedah and manhaj of Ahl us-Sunnah – who had argued that since the Father of the Khawaarij(!!) had openly made rejection against Allaah’s Messenger (sallallaahu alaihi wasallam) and accused him of not being just, and since he was not imprisoned or rebuked immediately, it is therefore lawful for us to openly make rejection. By Allaah, what a despicable state do the books of bid’ah and dalaalah lead a person to!

Add to that their takfir on account of major sins, like singing, fornication and drinking, and their portraying to the youth that many have fallen into kufr by making these affairs lawful merely because they performed these sins in an organised, calculated, persistent manner(!!) – so they preached to the youth that kufr has spread in the land!! So the activities and doctrines of the Qutubiyyah led to a destructive frameset in the minds of the youth, and this destructiveness would later show in the terrorist activities that were to take place. And these activities do not rectify nor change anything!! As Algeria and Syria and Egypt will testify!! They only lead to civil unrest **in which the civilians suffer the most** – and no goodness even comes out of it! Which is why the neo-Qutubiyyah were prevented and imprisoned, with their books and cassettes being banned, because of the tumult that would emerge on account of the Qutubism they were brainwashing the youth with.

The fifth matter is that there was an increased level of Takfir without adhering to the principles of Takfir – in other words, absolute unrestricted Takfir, without going through the Sharee’ah guidelines of actually coming to a judgement of takfir upon a specific individual (or groups of individuals, or societies or nation states). The reason why this increased amongst Activist and Takfiri circles because of what had occurred in the mind of people **of the clustering of concepts** which together created a “Takfiri” mental state, which when stimulated would result in hasty Takfir without tafseel and takfir in an unrestricted manner. What had led to the clustering of such concepts that subsequently led to this disorder of extremism in Takfir were the activities of the neo-Kharijite Qutubiyyah, and their analyses and statements and generally extremist, exaggerated, sentimentalist manhaj.

So for example, they portrayed that Saudi Arabia had been “militarily occupied” by Kuffaar forces (whereas the Kuffaar were merely employed to assist in defending the land from a Ba’thi Apostate and his army) and that “ribaah had been made lawful in the country, by millions of Muslims” and that “kufr is rampant in the newspapers”, and that any claim to judging by the Sharee’ah was “an ancient claim” and that every single country on the face of this earth was raising the flag of Secularism, and add to all of this the preaching of the absolutism of Sayyid Qutb – in which whole nation states are declared apostate, by the mere presence of secular laws in the land – and add to that the generally emotional and whimsical nurturing that the Qutubite Theoreticians gave to the youth concerning the Gulf War and other events, upon other than sound

Sharee'ah knowledge, and also the conspiracy theories they presented – then it lead to a severe Takfiri Mental Disorder, in which the judgement of takfir would be initiated by only the weakest of stimuli. A symptom of this mental disorder was that major sins would be treated as kufr and apostasy. So the taking of ribaa' – even if an organised and calculated manner – would receive the judgement of takfir and apostasy. Or the persistent or organised commission of major sins, or oppression, would first be labelled “corruption”, then over a matter of time it would become “an act of kufr” and then outright “apostasy” with specious forms of deductive logic and Qutubi paradigms. Yet others (from those affected by Qutubism), when asked as to whether they considered so and so person or ruler a kaafir and whether they make takfir or not, their reply would be “I do not say he is a Muslim and nor a Kaafir”, and in reality this is hidden and implicit takfir, since the basis is that a person's Islaam is affirmed with certainty and is not removed except with certainty. So there emerged a new breed of Takfiri Dissidents who hinted and implied takfir in the greatest of ways but without verbally stating this judgement of takfir. And all of this resulted from the entrance of the extremist manhaj of Sayyid Qutb upon the sons of Ahl us-Sunnah.

The sixth matter was that whereas before only the Soofees, the Mutasawwifah, the Naqshabandites, the Bareilwites, the Muqallid Hanafites and others would accuse everyone who did not agree with their innovations and who adhered to Tawheed and Ittibaa' to be a “Wahhaabi” and affiliated to Saudi Arabia, and hence deserving of rebuke and blame. Following the Gulf War and following the activities of the neo-Qutubiyyah and the intellectual efforts of the neo-Bannaawiyyah (like Abdur-Rahmaan Abdul-Khaaliq and Abdur-Razzaaq ash-Shayjee), a new wave of accusations were born. Hence, anyone who spoke well of the Saudi state and its sound aqeedah, and the proliferation of Tawheed and the Sunnah within the country in general, the abundance of good scholars, and the much good that exists, and who adhered to the Salafi Manhaj and rejected the Qutubi Manhaj, were then labelled “Saudi Salafis” and “Neo-Salafis”. Terms that are similar in import to the word “Wahhabi” that was used by other Innovators in previous times. And hence a polarisation occurred in that those who became affected by the da'wah of the Qutubiyyah, Surooriyyah, Turaathiyyah, [Khaarijiyyah 'Asriyyah], accused those who did not agree with their adulterated manhaj with terms like “Neo-Salafis” and “Saudi Salafis”. Thus a new series of terms were unleashed to further assault Ahl us-Sunnah. Meaning that these terms conjure up similar images that these neo-Salafis are “stooges” and “paid” and that “their da'wah is backed by the Saudi State” and only “serves the interests of the Saudi State” and that they make tabdee' of the Muslims and takfir of the Islamic Jamaa'at and other such claims and fanciful lies, all of which augmented the assault that Ahl us-Sunnah were already receiving from the rest of Ahl ul-Bid'ah.

The seventh matter is that though the Qutubiyyah came out of the closet during the Gulf War, made blunders, exposed what they were really upon, and were subsequently exposed and refuted, they then retreated to the snake burrow, in order to re-assess the Qutubite Stratagem for the coming years. The most important element of this new strategy would actually be on the intellectual front, co-ordinated and supervised by Mohammad Qutb, the brother of Sayyid Qutb. And this would take the form of the re-

expression of Mohammad Qutb's decade old accusations of Irjaa' – in the doctorate thesis "Dhaahirat ul-Irjaa'" which was a distillation of the thought of Sayyid Qutb, reconstructed with cleverly thought out intellectual constructs, and presented as if it were the pure doctrine of Ahl us-Sunnah. This would help to lay the foundations for the accusation of Irjaa' against the Imaams of the Sunnah, Imaam al-Albaani, Imaam Ibn Baaz and Imaam Ibn Uthaimin, and thus render their viewpoints on the affairs of Haakimiyyah, Rule, Rulership and ruling by what Allaah has revealed to be erroneous and representative of the Irjaa' of Jahm Ibn Safwaan, and in turn render the viewpoints of the Rafidee Heretic who took the honour of Moosaa (alaihis-salaam) and Uthmaan (radiallaahu anhu), to be Sunnah and Salafiyyah embodied. This move was in reality a hidden, calculated, devised attempt to try once more, to bring the extremist heretical manhaj of Sayyid Qutb, into the inner recesses of Ahl us-Sunnah, the Salafis, the Atharis. Indeed the book became a laughing stock, when it became apparent that in attempting to accuse the vast majority of Ahlus-Sunnah with blameworthy Irjaa' on the theoretical front – the author of the book fell into it himself on the practical front by not making the istithnaa' (exception) when labelling Sayyid Qutb a "Shaheed" (and as is narrated from the Salaf, the asl, basis, of Irjaa' is to not make the exception), and also his treating the Imaan of an Innovating, Sinning Rafidee Heretic, who uttered kufr and apostasy, to be equivalent to the Imaan of the greatest of the Shaikhs ul-Islaam, such as Ibn Taymiyyah and Ibn Abdul-Wahhaab – and also his expression of elements of the Jahmite negation of there being any link between the internal and the external in the acts of Kufr, just like there was a link between them both in acts of Imaan. But this is the result of toying with innovation, in that the perpetrator, eventually, gets toyed by the innovation itself – and refuge is from Allaah.